

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDE

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

15de aargang.

Winnipeg, Manitoba, Andet Nr. i August 1939

Nr. 16

12te SØNDAG EFTER TRENETATIS.

Læs dagens evangelium—
Matt. 12. 3-17.

Av pastor O. J. Marken.

“Efter dine ord skal du kjendes retfærdig, og efter dine ord skal du fordømmes.”

En har sagt: “Vore ord er sjælens speilbellide.” Det vil si det samme som, at den tale vi fører i vort daglige liv viser hvordan vort hjertes tilstand er. Er talen ren, god og sand, saa viser den at hjertet er gjenfødt og fornyet. Er talen derimot uren, letsindig, ond og bespottelig avspeiler den et ondt uigjenfødt hjerte. Det slaar aldrig feil. — Jesus sier i dagens evangelium: “Et godt menneske bærer frem gode ting av sit gode forraad, og et ondt menneske bærer frem onde ting av sit onde forraad” — “Hvad hjertet flyter over av, det taler munden.”

Apostelen Jakob sier: “Den som mener han er en gudsykker, og ikke holder sin tunge i tømme, men daarer sit hjerte, hans gudsykkelse er forgjæves.” Og atter: “Gir kilden av samme opkomne sødt og beskt vand?”—Kilden er hjertet, sødt eller beskt vand er vore ord—vor tale.

Den samme tanke finder vi i Jesu ord: “La enten træet være godt og dets frugt god, eller la træet være daarlig og dets frugt daarlig; ti paa frugten skal træet kjendes.”

Er vor tale av saa stor betydning, da bør vi bede som salmisten: “Sæt herre vagt for min mund, og vogt mine læbers dør.” — Hvor ofte vi er uaktsomme og uforsigtige i vor tale! Et ondt, hastigt og ukjærligt ord kan gjøre usigelig mere ondt ind vi tænker. Det kan saare og ødelægge, ja føre medmenneske paa fortapelsens vei. Vi kan se det efterpaa og kanske angre at vi har sagt det, men vi unskylder os med, at det var nu bare et ubetænksomt ord; jeg mente ikke saa meget med det. Men vor ubetænksomme tale har gjort sin ødelæggende gjerning, og ordene kan ikke tages tilbake.

I motsat tilfælde kan et opmuntrende og trøstende ord ha sin gode virkning. De kan trøste den i sykdom eller sorg nedbøiede. Et formaningsord til en feilende, hvis det er talt i kjærlighet, kan føre en feilende bror eller søster paa forbedrings og omvendelsens vei.

Lad vor tale, være sandhet. Avlæg løgn og tal sandhet enhver med sin næste; fordi vi er hverandres lemmen. Søk ikke dit eget naar du taler med din bror og søster. Sig dem sandheten. Vore løgne og falske taushet forðærver baade dem og os selv. Men sig sandheten i kjærlighet.

Tal sindig. Sindighetsvagt er nødvendig ved vor læbers dør. Nyttet det os egentlig at vi sier til os selv og andre: “Jeg mente ikke noget med det.” Det er en gammel erfaring, at det er med os som det er med pilen; er den skudt, saa er den ikke lenger i din magt. Men det var dig som skjøt den, og du vil maatte svare for dens gjerning.

Saa jag efter fuldkommenhet! “Den som ikke snubler i sin tale er en fuldkommen mand.” Vor snublen skulde dog ikke bringe os til at bli liggende, men lære os at reise os og at gaa mere forsiktig. La fare de hæftige ord. Det milde svar dæmper harme, men det saarende ord virker hvrede. La fare de tomme indholdslose ord. “Eders tale var altid krydret med salt, saa I vet hvorledes I bør svare enhver.”

I dagens gamle evangelium staar der et ord, like rikt og skjønt. Det er det ord som den helbredede døde, der hadde ondt for at tale, har lagt i vor mund: “Han har gjort alle ting vel!” Dette er et ord av den mest fuldkomne utfrielse, av den reneste lykke.

Det føler vi alle, at saa vil grundakorden klinge, naar engang alle baand er løste og talen blir fuldkommen ren. Det er den stille, dypt taknemmighet for at hans godhet mot os at ordene fødes paany. La os nytte hver leilighet til at komme med vor oprigtige, stille tak. Da ophører de “store ord” og vi taler mere og mere som der “i gjenfødselen” skal tales. Herre Jesus hjælp os dertil. Amen.

BETHANIA GAMLEHJEM

Bethania Gamlehjem, Bawlf, Alberta, vil iaar avholde sin høstfest paa Søndag den 3die September. Vi tillater os derfor at henstille til alle hjemmets venner at merke sig dato, og paa en haandgriplelig maate at hjelpe til med at gjøre dagen saa festlig og glædelig som bare muligt. La der bli en almindelig utflugt til Bawlf den Søndag. Slaa ring om de gamle! La dem se hvor mange interreserte og varmhjertede venner de har rundt om i menighetene. Tiden kan ofte falde baade trist og ensformig selv om der ikke er nogen virkelig mangel hverken paa mat eller pleie. “Mennesket lever ikke av brød alene.” Disse Frelserens egne ord holder stik ikke bare med henblik paa sjelens behov. Du og jeg og alle andre med os kræver oprigtige venners forstaaelsesfulde medfølelse, opmuntring, og sympati. Kampen kan fortsættes, byrden bæres, og savnet utholdes naar den kjempende vet sig selv omsluttet og bevoktet av baade Gud og mennesker.

Kunde vi titte ind gjennem hjertedøren iser til dem hvis hoder er kronet av alderdommens sne, vilde vi snart gjøre bekjendtskap med uskrevne sagaer som nok burde fylde os med dyptfølt skam over vor egen selviske glemsomhet likeoverfor disse som ikke lenger har nogen aktiv del i livets mange gjøremaal. La os nytte tiden mens vi endnu har den til i baade ord og gjerning at gjøre det klart for vore gamle at de ikke er glemt, men at de tvertimot er stadig gjenstand for vor interesse, vor omhu, og vore bønner, saa at deres livs aften maa bli saa lys og skyggefri som overhodet muligt paa denne side av evigheten.

Festdagen paa første søndag i September begynder med norsk festgudstjeneste paa formiddagen, ledet av hjemmets sjelesorger, Pastor A. K. Odland. Eftermiddagsprogrammet byder paa flere talere og specialsang, hovedsagelig om ikke udelukkende paa det engelske sprog. Nu, kan du ikke komme og glæde de gamle ved din personlige tilstedeværelse, saa send din hilsen eller din gave, helst begge dele, til hjemmets bestyrer, Diakonisse Marie Weiks. Disse vil da bli tilbørlig bekjendtgjort, og vil gjøre sit til at øke glæden og tilfredsheten baade i og utenom hjemmet.

— C. S. Lystig.

JESU KJÆRLIGHET!

I sin ypperstelige bøn i Joh. 17, 12te vers, sier Herren: “Da jeg var hos dem, bevarte jeg dem i dit navn, som du har git mig, og jeg vogtet dem, og ingen av dem gik fortapt.” Disciplene var ham git av Faderen. Herren sier i det 11te vers: “Som du har git mig.” De var hans kostelige Juveler, som Herren elskede og vogtet sent og tidlig, nat og dag, at ingen av dem skulde fortæpes; deres frelse for tid og for evighet var maalet Jesu hadde med at vogte sine av Faderen betroede ædelstene; Nei, ikke en av dem maatte savnes. Naar han nu likesom overdrar dem til Faderen igjen—kunde han si: “Jeg bevarede dem, og ingen av dem gik fortapt.” Det er et av de skjønneste uttrykk i den hellige skrift. Jesu ømme, elskede og inderlige forbundne samfundsfølelser overfor sine ofte feilende disciple kommer her frem i sit

fulde lys; de var alle saa dyre for ham at ikke en kunde han miste undtagen det fortapelsens barn, paa det at skriften skulde fuldkommes, og han sier i det 20de vers: “Jeg beder ikke alene for disse, men ogsaa for dem, som ved deres ord tror paa mig; ingen skulde og ingen maatte fortæpes av de du har git mig.” Ja, fristelser, store farer og endog fald, men de skal slet ikke fortæpes og ingen skal rive dem ut av min haand, den store frelse Jesus selv er borgen for deres frelse. Merkelig! — det ikke at frelseren har saa stor en omhu for sine? I den følgende begivenhet vil vi se et eksempel paa, hvorledes Herren endog indtil det yderste formaar at frelse dem, der er komne i satans vold. La os gi agt paa hvad Herren igjen og igjen lægger disciplene paa hjertet: Aarvogenhet — “Men vogt eder, at ikke eders hjerte nogen tid tynghes av rus og svir og timelige bekymringer, saa hin dag kommer uventet over eder som en snare!” Luk. 21, 34. videre i det 36te vers: “Men vaak hver tid og stund, og bed.” 1 Mark. 13, 37 sier mesteren: “Men det jeg sier til eder, det sier jeg til alle: Vaak! Herren kjender den sløve menneskenatur i dette stykke, og derfor gjentar han sin mindelse som noget der gjalt alle, og gjalt dem til enhver tid. Til Peter sier Jesus: “Simon! Simon! Se, Satan krævede at faa eder i sin vold for at sigte eder som hvete; men jeg bad for dig, at din tro ikke maatte svigte, og naar du engang omvender dig, da styrk dine brødre!” Luk. 22, 31. En krise forestod Peter, han vilde falde, og dette fald grundet sig i efterlatenhet i at vaake og bede; men Jesus hadde Peter kjær og han bad for ham. Kjære ven gi Jesus rum i det hjerte nu idag, opsæt det ikke, for snart kan det bli forsent. Og vi er alle dyrekjøpte med Jesu blod som rant paa Golgata kors.

Ja en forunderlig frelse er Jesus for mig han kjendte min jammer og nød. Min skyld og min straf den tok Herren paa sig, mig frelste fra synd og fra død.

Saa en venlig hilsen til alle “Hyrdens” læsere fra,

Mrs. Alfred Berstad,
Fairy Glen, Sask.

NOGET TIL EFTERTANKE!

“Den derimot, som ikke har gjerninger, men tror paa ham, som retfærdiggjør den ugudelige, ham tilregnes hans tro til retfærdighet.” Rom. 4, 5.

Den tilregnede retfærdighet gives et ganske andet klart og fuldt opgjør, fuld forlatelse og derfor fred, trygghet og ro i samvettigheten, end al egen stræben. Jeg har aldrig fred og hvile i min egen stræben, hvis det er for den skyld, Gud skal tilgi mig. Jeg faar aldrig engang fuld ærlighet, derfor ikke fuldt opgjør. Men tilgir Gud mig for det fuldkomne sonoffers, Jesu Kristi skyld, saa Gud ser paa ham og ikke paa mig, da har jeg ganske ren samvettighet og fred; ti jeg bygger paa en byggrund.

Og Guds kjærlighet er i soningens evangelium aapenbart paa en ganske anden maate end i nogetsomhelst andet. Den, som kjender Guds hverde, føler, at tilgivelse er ikke at faa saa simpelt og likefrem. Og han vet tillike, at han intet har, som han kan byde Gud. Men dette Evangelium byder paa, at Gud utser selv sit offerlam, og det er sin egen eneste Søn. Hvad sier ikke dette om Guds kjærlighet! Joh. 3, 16. Hvor mennesket tror, at faa tilgivelse uten vidre, der føles og virker Guds kjærlighet langt svakere. Der er intet som griper saa dypt i den menneskelige sjæl og hjerte end naar en føler og kjender sin synd og dom infor den almægtige Gud, ogsaa, faar tilgivelse for alle sine synder for Jesu skyld, det gri-

per den menneskelige sjæl med den dypeste taknemmighet! Da blir Guds kjærlighet levendegjort i den fortapte menneske sjæl og hjerte og blir en levende kristen i troen paa sin kjære Frelser — Allerede det er noget helt andet at føle Guds kjærlighet efter at ha følt hans hvrede, at ta kjærligheten uten følelsen av hans hvrede. Og hertil kommer endnu det offer, Gud har bragt i sin kjærlighet til os uværdige. Saadan kjærlighet fra Guds side vækker taknemmighet og gjenkjærlighet i en grad av dypde som ellers er umulig. —F. P.

Erkjendelse av Synden mot Gud!

Hvad skal jeg gjøre store Gud at jeg kan salig blive,
Det ser langt værre med mig utt, end jeg det kan beskrive;
Dit ord mig straf jeg høre maa—
Det ind til sjælen monne gaa, min Gud hvad skal jeg gjøre?

Skal jeg til rolighet mig slaa, mer paa dit ord ei agte!
Skal jeg igjen til verden gaa og din ei eftertragte,
Aanei det gaar slet ikke an!
Jeg ikke derved frelses kan! Min Gud hvad skal jeg gjøre?

Min sorg forøkes tid for tid, min sjæl har endog plage,
fordi jeg Herren Aand saa blid med synden vil bedrage!
jeg føler uti Hjertens grund!
jeg skyldig er titusin pund; ogsaa, slet ingen rente.

Mit liv det er i Jesu blod
Tross alle dødens piler;
Gaar hele verden mig imot,
Jeg deri har min hvile.
Den lindrer alle sjælesaar,
Forfrisker mote, naar jeg gaar
Beklemt med svare tanker;
Naar mange tankers vervilvind
Forvirre vil mit bange sind,
Hans Blod er troens anker.

Ti Gudsord er levende og kraftig
og skarpere end noget tveegget sverd
og trenger igjennem, indtil det adskiller sjæl og aand, baade ledemot og marv, og det dømmer over hjertets tanker og raad. Hebr. 4, 12.

—N. F.

ET BREV FRA PONTIUS PILATUS HUSTRU.

Gjenfortalt ved Catherine Van Dyke.

Indsendt ved Peter O. Dahl.

(Fortsat fra første Nr. i juli.)

Nu maa jeg kjæmpe for at skrive om det som følger. Det var vanskelig for mig at finde ord. Bak Pontius's stolthet over at Pilo var blit frisk, formedels hans kjærlighet til gutten, som sprang nyfødt ut av selve soldaternes bifalds rop. For Pilo var nu et billedet paa glæde og fryd. Bak dette maatte Pontius tilfredsstille sit eget sind, for hjertet tok han ikke med. Der er et eller andet knep her sa han. “Denne mand er bare en Tømmermand og uten utdannelse og jeg er en studeret mand. Jeg maa undersøke saken nøie, før du eller Pilo kan faa se denne Jesus igjen.” Og ind i hans tvivl sneget sig ogsaa frygt og samtidig ærgjerrighet. Herodes sa til ham: “Ta dig i vare for denne Nazaræer. Han er farlig for os; Han vil gjøre sig til Konge her. Jeg har hemmelig underretning derom.” Og Pilatus ønsket at, forfremmes i Ægypten og vilde gjerne bli likt av Herodes og derved av Cæsar.

Vi reiste denne vaaren til sammen med Herodes ned til Søen, og vendte tilbake før Jødernes høitid stod for døren. Denne berømte fest samlet aarlig sammen i Jerusalem, store folkemasser fra alle Israels stammer som kom for at ofre der. Dagen før festen sa Pontius til mig: “Skjæbnen er imot din Jesus av Nazareth. En

HYRDEN

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Kirkelig og Kristelig. I dette nummer er et indlæg om dette passende emne som læserne vil gjøre vel i at læse med eftertanke. Ret seet kan neppe de to skilles ad. Det er noget unormalt og sykt hos den person som vil haandhæve den ene og vrage den anden. Er en i ordets fulde betydning kristelig saa følger det som en naturlig frugt at være kirkelig. Paa den anden side at prøve og være kirkelig uten samtidig at være kristelig er det et spørsmål om det i heletaget kan kaldes sand kirkelighet. Nu vel, la os faa høre fra andre.

Høsttid, er indsamlingens tid. Da skal grøden samles i lader og ellers hvad vaaren og sommerens stræv monne bringe. Husk kirkens virksomhet naar man nu skal samle ind saa det ogsaa for den kan bli en rik indsamling til bruk i sjælevinderarbeidet. Gi til budgetet og det vil betale gode renter i form av velsignelser for tid og evighet. Maa det ogsaa bli en indsamling for Hyrden i form av nye abonnenter samt opbetaling av alle de gamle. Bli med nu utover høsten du som intet har gjort for Hyrden. Se om ikke du kan faa en eller flere at abonnere paa Hyrden. Det ogsaa vil bli til velsignelse. —U.

pris er blit sat paa hans hoved, og før aftenen kommer vil han bli utlevert av Yppersteprestene." Men Far, du vil naturligvis redde Jesus? Da Pilo saa naturlig sa dette, sendte Pilatus ham op i fjeldene med Mata, vor slave. For han vilde ikke se ham i øinene. Heller ikke tillot han mig bare at snakke med nogen utenforstaaende den dag. Men befalte mig strengt at holde mig til kvindernes borggaard. Pilatus saa slidt ut, og fortvivlet av usikkerhet. Men jeg kunde ikke faa sove den nat, bare for mindet om Jesu ansigt. Da det siste hornsignal lød fra Templet, var jeg som en der drommer i vaaken tilstand. Og dette var hvad jeg drømte: Jeg saa en bakkeskraaning dækket av alle de børn Jesus hadde helbredet. Jeg saa Pilo og Smedia der. Og mange, mange andre. Og sammen med dem var deres fædre og mødre og der var mange andre av forskjellig stand og rang. Og alle var samlet i en stor famelie gjennom Jesu kjærlighet. Og der var ogsaa dem som var blit helbredet i hjerte og sind saavel som i legemet. Og flere som ikke hadde behøft nogen anden helbredelse end at faa ret til at elske selve livet. Og ingen var ørkesløs men alle arbeidet med henderne eller sindet. Og baade hender og ansigter sang og skinneth og alle blev forfrisket av sit arbeide, for alle hadde fundet frem til sin egen specielle begavelse. Saa dette var en ny slekt, og enten de var unge eller gamle saa lyste dette same ut av deres ansigter for i kjærlighet til Jesus var de alle som børn, og uten frygt eller graadighet. Men forherlighet, saa deres utfoldelse av sig selv var som en lovsang av uendelig skjønhed.

Men længere borte, svøpt i en mørk sky, drev mange andre uten maal. Disse var ikke som børn, men ældet av et slit som stadig bragte dem til at arbeide i en cirkel tilbake til sig selv. Og de forbandet dette og hint. Og de strævede efter magt og begjær og skrek i angestens kvaler, saa deres skrik var frygtelig at høre og deres lidelser var store. Og Pontius, filosofen var blandt dem. Og hans arme var borttæret av at bønfade Pilo langt borte om at ikke vende sig til Jesus. Og i medynk med ham saa jeg Pontius, den meget lærde og ret-

færdige Romer. Da jeg vokned av min drøm sprang jeg til hans soveværelse og raapte: Pontius, Pontius, tro! hold op med at filosofere, tro som et litet barn paa Jesus. Men mine tjenestepiker haanlo mig og sa: Statholderen sidder i Dommersætet. Der er noget fore; og nu hørte jeg en støj fra byen som øget i styrke og skarpe raap. Mit hjerte slog som om det skulde sprænges. Jeg hørte fottrin av mange føtter, andre end de jernbeslaadde soldaters paa marmorbrolægningen i gaardsrummet nedenunder som fører til Dommerhuset. (Mere.)

Swift Current, Sask.

KIRKELIG OG KRISTELIG.

At være kirkelig gaar meget let an uten at være kristelig. Kirkelig kan man godt være uten omvendelse og syndernes forlatelse. Jødene paa Jesu tid er et slaaende bevis for at man kan drive det meget langt med det kirkelige og religiøse stel uten at være kristelige. Dem var optat med sin formente Gudsdyrkelse i den grad at naar Jesu Guds Søn kom saa hadde de ikke rum for ham, hverken i hjerte eller paa deres program. Han kom til sine egne og hans egne anammet ham ikke.—

Den samme tilstand finder vi paa Martin Luthers tid: Kirkelig til den yderste av fingerspidsene, paa bekostning av det virkelige kristelige og det av den som var de ledende i kirken og mente at de sad inde med Himmerikets nøgler.

Det samme forhold finder vi igjen i Norge paa Hans Nelsen Hauges tid da han, dreven av det indre kald fra Gud, begyndte at forkynde Kristi dyder som hadde kaldt ham ifra mørket til sit underfulde lys. En ting er aldeles sikkert at naar det aandelige liv i Gud holder paa at dø ut saa blir der altid gjort kraftanstrengelse for at erstatte det manglende i det kristelige ved en overdreven kirkelighet for at glimre i verdslige menneskers øine for at behage verden og saaledes trænges det aandelige liv i bakgrunden og det hele er fint sammensurvet i en verdslig gudsdyrkelse uten sand kristendom. Naadegaverne som Gud har git hver av sine børn som utgjør de helliges samfund eller Guds menighet i verden tilsidesettes og isteden tar verdensmenneskene styret og gjør det hele til en Røverkule istedet for et **Bedehus**. Der taales, nær sagt, alt undtagen det kristelige som jo er ganske naturlig for uomvente mennesker.

Men dette er ikke det værste. Der prakteseres slik at mit under det hele saa faar man det indtryk at dette er som det bør være for at være kristelig og en ret kristen, og saaledes ledes folket ind i den falske tro, at alt staar vel til bare man er med i det kristelige arbeide som bestaar i utvortes kirkestel uten omvendelse og nyt liv i Gud.

Denne tilstand er saa almindelig og overhaandtagende i menighet og samfund, at man uvelkaarlig maa undres paa om ikke tiden holder paa at gaa ind da endog de kloke jomfruer holder paa at sove ind. Her i byen og andre steder vrimler av alle slags sektmakere.

Her om dagen saag jeg den mest honorable gravelsfærd efter gik en med et passende stort kors festet paa en hoi stang og da en mand som var vel selve presten klædt i hvit kjole og kisten. Ja, men se dem nu i deres prakt tænkte jeg, og gik forbi. Her om kvelden kom det av basunen, at det var det samme om en var døpt en halv dusind gange, bare en saag til at bli safe.

Naar verdsligheten faar overhaanden i landet saa blir det meget vanskelig endog for troende prester at holde fram den hele sandhet slik som ordet lærer. Ja av frygt for at støde majoriteten, som bestaar av verdslige mennesker ja endog saadanne der er medlemmer av hemmelige selskaper der i sit væsen og forholder antiktisne. De faa troende som findes henger sine harper paa vidjene og skuer som fremmede henimot et aandeligt Jerusalem.

Slik er tilstanden i det store og hele i vort land. Dersom vort land ikke skal stivne hen i formalisme aandelig død og verdsliggjørelse saa maa linjerne mellem disse to nævnte tilstande drages klare, saa folk forstaar hvor de hører hjemme, enten

Lynvisitt i Norge

Deres slektninger i Norge vil sette pris paa en visitt, om bare en maanedes tid hjemme.

De kan avlegge en slik visitt med liten utgift nu, hvis De reiser med Oslofjord, Stavangerfjord eller Bergensfjord i tiden mellem 4de september og 15de oktober.

Rundturen over havet koster en og en halv gang turbilletts kostende. Otte og tyve dagers ophold i Norge. Tilskriv

DEN NORSKE AMERIKALINJE

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kristelig med erfaring paa omvendelse, eller ogsaa bare kirkelig eller religiøse uten nogen omvendelse og liv i Gud.

Her har de troende et stort ansvar det liv der leves og forkyndes ved og til folket. O, maatte det komme en sand virkningsfuld vækkelse over vort land, saa skal man ikke ta det fortrydelig op om nogen tar bladet fra munden til advarsel og formaning om ikke at staa hindrende iveien for vækkelse og aandeligt liv i Gud. Aa nei, dersom virkelig Guds aand fik begynde at overbevise om synd, om retfærdighet og dom, saa vilde man takke baade Gud og mand for saadan paamindelse. —G.

Ny Bibelskole

Outlook Coolege, Outlook, Sask., skal aapnes igjen, som bibelskole!

Dette var kanske en av de mest betydningfulde beslutninger, som Den Norsk Lutherske Kirke i Canada, fattede, under sit aarsmøte i Edmonton, Alta., siste sommer. — (Paa grund av de mange uaar, i Saskatchewan, i de senere aar, saa har Outlook College, som saadan, vært lukket et par aar.)

Vort folk har bygget to vakkre solide, skolebygninger, ved Outlook, Sask. Det blev gjort for flere aar tilbake, mens tidene var bedre. —

Det var gladeligt at se, den enhet, som der raadete, under ovennævnte kirkemøte, angaaende dette, at aapne vor skole ved Outlook, som Bibelskole. — Trang efter flere Bibelskoler, og Bibelundervisning, er et lysglimt, i tidens mørke!

Et skolestyre blev valgt, bestaaende av et medlem ifra hver av de fem kredse i Saskatchewan, samt en ifra Manitoba og en ifra Alberta.

Det er tanken at begynde det første Bibelkursus ved Outlook College den 17de oktober. Det varer 2 maaneder. Det andet kursus, — eller termin, — 3 maaneder efter nytaar. —

Da vi endnu befinder os i vanskelige tider, — ogsaa hvad det økonomiske angaar, — og vi selvfølgelig ønsker at se saa mange av vore unge, som muligt, faa anledning at gaa til denne Bibelskole, saa er omkostningerne for hver Elev, satt til \$10.00 hver maaned. (For board, room and school.)

Naar dette skrives er det endnu ikke avgjort, hvem som blir bestyrer for denne Bibelskole. — (Vi kunde disværre ikke faa Prof. O. G., som vi først henvendte os til. Styret har imidlertid sendt kaldsbrev til en anden av vore prester i Minneapolis, Minn., — som midlertidig bestyrer. Det er at haape, at han antar kaldet.) —

Outlook College, ogsaa som en høiskole.

Ifølge ordning med skolestyret i byen Outlook, saa kan det ordnes slik, at dem som ønsker at ta "grade 9-10-11-12," kan stoppe ved Outlook College og motta saadan undervisning der, — om et tilstrækkelig antal melder sig. For hver av disse vil det koste \$4.00 uken — (Board, room and school.) —

Vil nu dem, som tænker sig til Outlook College, — enten for Bibelskolen eller for høiskolen, — underrette skolestyrets sekretær pastor J. T. Dahle, Watrous, Sask., derom med det første. Især gjelder det dem, som vil ta høiskole undervisning, — saa at det kan ordnes med det første, da tiden er kort.

Maa der gjøres en anstrengelse iblandt os, at flere av vore unge kan faa anledning at reise til vor egen skole ved Outlook, og motta undervisning der! —

O. A. VOLDENG

Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

Det nye Luther Seminar i Saskatoon

Det nye Luther Seminar i Saskatoon, Sask., Canada, begynner sitt første skoleaar 26 sept. Ansøkninger om optagelse bør sendes til undertegnede snarest. Inntil 30 aug. blir min adresse Bricelyn, Minn.; efter 1 sept. Luther Seminary, Saskatoon, Sask., Canada. Ansøkninger kan ogsaa sendes til dr. Iver Iversen, 710 Albert Ave., Saskatoon, Sask.

—J. R. Lavik, rektor.

(Optat fra Lutheraneren. — Red.)

Vort folk maa igjen slaa ring om denne vor læreanstalt, — med bøn og gaver, — at den igjen kan faa bli til velsignelse iblandt os. — Det trænges!

Deres i Herrens tjeneste. K. O. Kandal.

Stenen bliver Brød

Den salige avdøde prof. König i Bem var meget velgjørende mot fattige. En gang hadde han git bort saameget, at hans hustru maatte klage for ham, at hun for nærværende hverken hadde brød eller mel i huset. Hans svar paa klagen var: "Heller maa stene bli brød, end prof. König skulde dø av hunger," — og næsten bokstaveligt gik hans ord i opfyldelse. Kort efter kom nemlig en fremmed herre og bad professoren oversætte et litet skrift for ham. Han hadde nemlig hørt, at König bedst kunde gjøre det. König lovede det og gik straks til arbeidet. Efter tre timers forløp kom den fremmede igjen og hentede oversættelsen. "Hvad skylder jeg dem for dette arbeide?" spurte manden. "For saa ringe et arbeide skylder de mig intet," svarede König, og med venlig tak tok den fremmede avsked. Arbeidet skulde nemlig ikke betales med penge, men med mel og brød. Den fremmede kom nemlig paa den tanke, at han skulde bestille mel hos en kjøpmænd og sende det til König. Kjøpmanden utførte straks sin ordre; men for at være vis paa, at det virkelig vilde ske, gik den fremmede hen til professoren og spurte, om det var kommet. Jo, det var kommet, og König var ganske forlegen over den store gave. Han spurte om den fremmedes navn; han het von Stein (norsk: Sten). Da vendte König sig til sin hustru og sa: "Hører du min vantro hustru; von Stein heter herren — Sa jeg ikke, at heller maatte stenen gi brød, end at professor König skulde dø av hunger."

Verdens Dom

Den berømte engelske prædikant Rowland Hill ytrede engang i en tale: Fordi jeg taler alvorligt til menneskene om deres sjales frelse, kalder man mig en sværmer et overspændt menneske. Da jeg idag kom tidlig i kirken, gik jeg op paa høiden forat spadsere. Jeg fik da se en sandhop, som faldt ned og begrov tre arbeidere. Jeg skrek saa sterkt om hjælp, at man hørte det i byen. Folk kom til, og to av mændene blev reddet. — Merkværdigt! — Den gang kaldte ingen mig en sværmer. Hvorfor skal jeg da hete en sværmer, naar jeg raaper til de ugudelige, at deres vei ender i en sø med svovel og ild. Dog kald mig en sværmer. Saalænge jeg kan røre min tunge, vil jeg raape til den ugudelige: Søk det fristed som evangeliet byr eder.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in August 1939

Sermonette

"There is none that doeth good, no, not one." (Psalm 14: 3).

In this same Fourteenth Psalm of David we read these words: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." And what does He see? "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one."

Have you ever thought of these words? "There is none that doeth good, no, not one." All men are sinful and corrupt. Have you realized that you are one among all these? that your heart is corrupt? that you cannot do that which is good? that they who live in sin shall not see God?

Perhaps you do not understand such language. You insist that you are as good as others are. You do not realize that your way of life is an evil way and your heart is full of sin. You do not see for the reason that your heart is blind to your sins. But the holy and righteous God sees your heart and knows you inside and out. He it is that speaks to you. He wants you to understand that you walk in an evil way.

For God loves you; He would lead you in the way of peace and out of your sin. What are you going to do about it? Will you open your heart to God's Word about sin, or will you ignore it? Will you look for comfort to those who say: "There is no danger!" or will you turn from the wisecracks of the world and hearken to the Word of God? Remember that God speaks to you about sin, that you may arouse yourself, realize the immutable truth about your natural depravity, and accept the salvation which He offers you in the Gospel.

Dear friend, I beg you in Jesus' name to pray for the gift of the Holy Ghost that He may teach you to know yourself. He will come to you, and enlighten you regarding your sinful nature and estrangement from God. He will show you that your smug self-righteousness is but a veneer to cover the corruption of your heart. He will show you that you have no virtues or works pleasing in the sight of God, no matter how much the world may praise you. Only they who are in Christ Jesus by a living faith in His atonement are at all pleasing to God. The Spirit will show you the love of God. He will show you that God has compassion upon sinners and imparts grace to those who pray for grace.

Dear Lord, help me to realize that Thou are merciful and ready to be gracious to them that come to Thee. Amen.

—From Svendsen's "Daily Meditations."

Moose Jaw Circuit Convention

The Spring Convention of the Moose Jaw Circuit was held in Central Lutheran Church of Moose Jaw, Sask., G. O. Evenson, pastor, June 9—11. The opening service at 11 o'clock on Friday, June 9th, was conducted by Pastor M. E. Lee of Macoun who preached on the text, John 14: 12—14. At the afternoon session Pastor H. F. Johnson of Assiniboia introduced the Convention text, Matt. 28: 16—20, giving as main divisions the following: I. A Royal Claim; II. A Royal Command; III. A Royal Promise. He emphasized the fact that Jesus points out the means that are to be used in carrying out the command: 1. To baptize; and 2. to teach. Men have become impatient and have tried to use other means such as force and emotion but true disciples are not made in that way. "Not by might, nor by power, but by My Spirit, saith Jehovah of hosts." (Zech. 4: 6). The discussion was continued by Dr. Erik Sovik, who was the guest speaker of the convention, Pastor T. J. Langley of Lake Alma, and Pastor Evenson.

On Friday evening Dr. Sovik, veteran missionary to China, gave an address on "Present Conditions in China and their effect on our Mission Work". He sketched the history of the Chinese people down to the present time and gave a vivid picture of conditions in China during the war in that country which has been going on nearly two years. He stated that our mission work has been going on much as usual. The educational work has suffered most. The Seminary where Dr. Sovik has been teaching has been closed a year and will likely be closed at least another year. Other

schools have been closed or are functioning very inefficiently. China has been opening up to the Gospel these latter years; officials have become friendly and have become anxious to learn what it is that keeps the missionaries at their posts suffering with the Chinese. In closing, Dr. Sovik urged his hearers to give, pray, and do God's will and wonders will be accomplished in China.

Saturday morning the session was opened by a Bible study conducted by Rev. H. L. Urness of Regina. The portion of Scripture studied was James 2: 14—26. The business session of the convention followed. In the afternoon the discussion of the text was continued by Rev. Urness, Pastor Johnson, Dr. Sovik, Pastor Evenson, Mrs. Ness, Pastor Langley, and Pastor Lee. In the evening a program was given by the Circuit W.M.F. consisting of a solo by Miss Pearl Braaten, a song by the Junior Choir of Central Church, a number by the mixed quartette of Central, a paper prepared by Mrs. Laura Brown of Oungra and read by Mrs. A. Anderson of Moose Jaw, and addressed by Mrs. I. O. Thvedt and Dr. Sovik. The latter read the diary of his daughter, Gertrude, for one day while she was at a station in the danger zone of the war in China.

On Sunday morning, a confessional service was conducted by Pastor Evenson at 10:30. Worship in English with communion began at 11 a.m. The altar service was conducted by Pastor Evenson assisted by Pastor Lee. Dr. Sovik preached the sermon, taking as his text Ex. 14: 15—20. An offering for missions was taken up during the service. The closing session of the convention on Sunday afternoon centered about Christian Education. Talks were given by Pastor Evenson on "Christian Education in the Home," by Pastor Langley on "Christian Education in the Sunday School" and by Mr. Stirling Eastvold on "Higher Christian Education." Music was furnished by Ada and Alma Nelson who sang "Take up thy cross and follow Me," and Viola Leines who sang "Tell it again."

The resolutions were read by the secretary, Pastor Lee, and adopted as read. They included a resolution thanking Dr. Sovik for the fine Scriptural and intensely interesting messages which he brought to the convention; and a resolution thanking Pastor and Mrs. Odland and their family for their work and Christian testimony in the Circuit and wishing them God's blessing as they move to their new field of labor in Bawlf, Alberta.

The convention was closed by praying the Lord's Prayer together and with the benediction pronounced by Pastor Evenson.

—Milo E. Lee.

Edmonton Circuit Meeting

The spring meeting of the Edmonton circuit was held in Bethel church, Lea Park, Rev. L. M. Hanson's charge June 11—13. Due to the heavy rains at the time it was feared that the attendance would be small. However, the local people came out in large numbers so that the attendance at the various sessions revealed to us what a large and important field our church has in this territory. At the opening service Rev. L. M. Hanson was installed in his new field of labor by the district president, Dr. Iverson. Besides these brethren, pastors C. S. Lystig of Edmonton, and J. B. Stolee of Viking took part in the meetings. The theme for the convention was: "Baptism and Sanctification." Mrs. Geo. Hendrickson of Tofield represented the W.M.F. and made a very splendid contribution to the convention by her talk on Monday afternoon. Mr. and Mrs. Sherk, and Mrs. L. M. Hanson of Glendon, together with Miss Edith Benson of Lea Park made their special contribution to the program by song.

—J. B. Stolee, secretary.

Obituary

(Conclusion from last issue.)

In 1909 Mr. Albertson and family moved to Canada where they took a homestead about 15 miles east of Calgary, Alberta, where he and his sons have built up two large and beautiful farms.

Mr. Albertson was among the builders of the Lutheran Church in Ruthven and later when he came to Canada, was along in the work of the Norwegian Lutheran

Church at Calgary. He was a devoted member of the church and served on many boards and committees.

He is served by his wife, four sons, Emery, Edwin and Henry; and one daughter, Mrs. E. J. Hanson, Dickens, Iowa; ten grandchildren and six great grandchildren. Funeral services were conducted from Park Memorial Chapel at Calgary, and burial took place at Burnsland Cemetery, Rev. I. J. Saugen officiating.

Only genuine concern for the 1939 ingathering from the first to the last of the fiscal year will bring in the fair share.

How do your congregations stand as to this ingathering? It would be a source of much joy if each and all of them could at least reach one-half by the close of the second quarter, July 31st. It is possible to reach it, under God.

A large number of congregations have not sent in anything yet. If any of yours should be found in this class would you not kindly make an effort NOW. Time is precious. It is fast speeding on. Postponement will not help any but will only make it more difficult later in the year. This is an acceptable time for a real effort. Life is bursting and active wherever we turn. It should inspire us to intense activity in the Kingdom. Let us work while it is day.

24.6 per cent of the amount needed, or \$247,495.30, had come in on July 6th. Nearly half of the fiscal year has passed. The entire amount asked has already been sent in by a number of congregations. Let us make a united effort at this time.

Whatever plan you use for the budget ingathering it is necessary to use it efficiently and from the beginning of the year. A following up of the weekly giving will bring results. This is a very convenient season for Mission Conferences and Festivals and Mission offerings—well prepared.

—A. J. Bergsaker.

Christian Stewardship

by A. N. Rogness

(Paper at District Convention, Northwood, Iowa, June 2, 1939. — Requested in print by a motion of the convention.)

Broadly speaking, stewardship involves more than raising church budgets. It involves raising Christian men. To be properly understood, stewardship must be seen as an integral part of a Christian's sanctification. When man through regeneration becomes willingly a possession of God anew, he stands in a new relationship to God as regards himself and his possessions. God is the recognized owner of all; man is the recognized steward of all. God never transfers ownership to man; He transfers only the managership to him. Christian stewardship is the conscious recognition of God's ownership in all things; it is the handling of self and all that one has, not in the interest of self, but in the interest of God; it is that state in which man makes no plan, makes no decision, has no aspiration apart from a consideration of God and His Kingdom's interest.

Crime costs the U.S.A. each year 15 billions of dollars. This is a theft from the legitimate channels of exchange. But the greatest theft of all is that man steals his existence, or any part of his existence, from God. When a man lives one hour of his life as if that hour, with its aspirations and decisions, belonged to him and not to God, he has stolen one hour of existence from God. When a man lives not only one hour, but all hours of his life, as if they are his and not God's, he steals his life, his whole existence, from the God to whom it belongs. And when a whole nation of peoples in the main carries on its affairs as if they are the affairs of man and not of God, then we have the spectacle of a nation stealing its existence from God. Scripture asks, "Will a man rob God?" and certainly any honest student of history must reply, "Yes, man has, does, and will rob God."

If our nation were to turn over its books to God for an audit, or an accounting, there are some items which with the certified heavenly accountant must stand out quite clearly as embezzlements. Our national income from 1932 to 1937 increased 77%. Correspondingly, our expenditures for jewelry, armaments, theatres, cigarettes, automobiles, whiskey and beer increased anywhere from 24% to 602%. During

the same time, our expenditures from churches decreased 19%, for church benevolences 28%, and for community chests, including hospitals, 22%. In 1936, .6% of our national income was spent for churches, benevolences, and organized charities of all kinds. In the same year, 10 times that figure, or 6%, was spent in the legalized liquor traffic.

What does the Christian Church and Christian man have to give a nation that is doing so tragic a job of its stewardship?

It does not have an absolute economic system given as revelation from God. While Christ commented often on the rich and poor, and the unequal distribution of wealth, it was almost always the moral risks of wealth to the individual that he emphasized. He did not suggest that the rich man was either an economic or moral evil in his environment. He reproved all undue preoccupation with wealth and even the modest material accessories of life. He recognized ownership of land, and the relation between the landlord and the tenant, even when the landlord was an absentee owner. His references to the lender and the borrower, to the buyer and the seller, convey no rigid economic principle. He regarded economic forethought and planning as a reasonable act, though He depreciated excessive anxiety for the morrow. Christ was not a political revolutionary; He accepted with a rather astonishing acquiescence the institutions of His day. Christ was law-abiding, and called chiefly for the highest personal morality within the then-existing system. It is therefore not within the rights of the Church to cleave any absolutism for a so-called Christian economic system and to advocate it as a ready-made guide from God.

Nor can the Church offer a system which has evolved through the centuries of the Christian era as peculiarly Christian. In fact, the history of the Church's attitude on economic questions often is a bewildering and inconsistent one. For centuries it stood against usury, or charging interest on loans, an anti-Christian; and finally acquiesced to the practise as not inconsistent with biblical teachings. On the other hand, the Church for centuries condoned slavery, possessed slaves of its own, and at times even defended the institution on scriptural grounds; now it is quite universally regarded as an economic device wholly out of accord with Christ's teachings.

In our own industrial age we are reaping the fruits of an excessive Puritan exalting of the qualities of industry, frugality, and thrift as the cardinal Christian virtues in economics. The Christian business man was one who rose early, worked hard at his business, had simple tastes, spent modestly, and had a steady thrift. If he were such a man of Christian virtue, he not only was a good man, but it would almost inevitably follow in our pioneer age that he would become wealthy. Unwittingly therefore, this Christian economic culture concluded that the good man would be a wealthy man, and vice versa, the wealthy man was a good man. Further, a poor man was poor, not because of inadvertant circumstances, but because of his defective character. So today we find even good Christians pointing with ethical and religious pride to their sons who have had such integrity of religious character as to end up behind a big mahogany desk in some city sky-scraper. The quasi-religious foundations of our modern economic era can in the main be traced back to Calvin and the moral emphasis he gave to thrift and industry and enterprise. Economic virtues have become confused with Christian virtues, and the nation has sat back to a belief that great inequalities of wealth somehow were ordinances of God's justice.

(To be continued.)

Intemperance is a great cause of extravagance. One man states: "My cottage cost three thousand dollars and every dollar of it was paid by discontinuing the use of liquor. But I gained more than the cottage; I gained a happy wife, a pretty home, self-control, better health, self-respect, truer manhood, and permanent happiness."

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Report of L.D.R. Convention

The Lutheran Daughters of the Reformation of Canada District held their third convention on Saturday, July 1, 1939 at Edmonton, Alberta. The Convention theme being, "My Utmost for His Highest" text St. John 15: 16, and the Convention theme song was, "All Hail the Power of Jesus Name."

The morning session opened with the singing of the convention hymn. Miss Anna Njaa, Executive Secretary of Minneapolis, our guest speaker, lead the bible study and prayer. After Miss Njaa's inspiring talk, Dr. Iverson spoke to us. He said the aims of different organizations often change, but the aim of the church is the same—to win souls for the kingdom of God. He said as L.D.R.'s we should strive to be fruitful branches for our Lord and Savior. Greetings sent by Mrs. I. O. Jacobson, General L.D.R. President and Dr. Aasgaard were read by Miss Alice Stolee. Mrs. I. O. Thvedt, and Miss A. Stolee gave us greetings. Miss Stolee brought to our attention that we have twice as many L.D.R.'s in 1939 as we had in 1937. We now have thirty three societies.

A business session followed. A recommendation and a Nominating Committee was elected. The minutes of the last meeting were read and adopted. The treasurer report was given. A Demonstration of an L.D.R. with a "Purpose" directed by Miss Njaa was given by nine members. It stressed that the executive of every local L.D.R. should meet often to discuss different problems which may arise, and to ask questions.

We were indeed fortunate to have Dr. Aasgaard address us. He urged the L. D. R.'s to give a special Centennial program once a year. He also encouraged us to do work individually, to help increase the kingdom of God.

The afternoon session of the Convention opened by singing the theme song. Lilian Lingjerde lead in devotion. Dr. Bergsager then gave us a greeting. He said that the harvest field of the Lord is perishing, and more willing workers are needed.

Rev Evenson told us about the new Bible School which is to be opened at Outlook College. He asked if the L.D.R.'s would support this school both prayerfully and financially.

Mrs. Iverson then gave us a very interesting talk on a Deaconess' Life and Work.

The Credential Committee's report showed nine pastors' wives present, fifteen delegates and thirty-five visitors.

The recommendations which were read and accepted read as follows:

1. That since the church has adopted a definite program of foreign missions, home missions, charity, education and pensions, we as the L.D.R. pledge our loyal support. We especially recommend our loyalty to our special projects. — Shismaref and Jewish.
2. That a definite centennial date in the early fall be observed annually for the following four years to raise the pledge that each organization has made. We also recommend that all L.D.R. societies who have not as yet made the pledge to the centennial, do so.
3. That L.D.R. literature be sent to all girl's organizations in the church to interest and encourage them to affiliate with the L.D.R. organization.
4. That we encourage our circuits to devote a definite period at each circuit meeting for Bible study and free prayer.
5. That the L.D.R. girls in each congregation earnestly devote themselves to spiritual aid and encourage the Sunday School work and the work among the boys and girls in the Missionary work of the church.
6. That our girls band themselves together as a whole to fight intoxicating liquors and cigarette smoking and unclean literature and anything else that is detrimental to youth.
7. That we zealously pray for all our missionaries, especially those definitely supported by the L.D.R. and in foreign lands.
8. That the L.D.R. organizations be encouraged to help the Bethany Sunset Home at Bawlf.
9. That we pray for the new Bible school at Outlook and gladly give it our support.

New officers elected: President, Miss

I never knew a man of God being bankrupt by his benevolences. What we keep we may lose but what we give to Christ we are sure to keep.

Irene Rude, Tofield, Alta.; Vice-President, Miss Janet Evesdal, Naicam, Sask.; Sec.-Treasurer, Miss Helen Magnuson, Camrose, Alta.

It was moved that we send "Hyrden" to Rev. Elmer Dahle, Shismaref, at District expense.

Miss Njaa gave us information on the L.D.R. mentioning Children societies, Treasure Chests and Forget-menots to be sent through L.D.R. office.

All circuits were asked to send half of Convention offerings to District.

Mrs. Talbert Ronning spoke on "Rewards of My Utmost." She challenged us to make use of all our opportunities while we are permitted to do so. She also read testimonies from three Chinese girls.

The Convention offering was lifted which amounted to twenty three dollars and ten cents. Miss Njaa then lead the "Candle Lighting Service" while installing the New Officers. The afternoon session closed by praying the Lord's Prayer in unison.

A mother-daughter banquet was held on Friday evening. Miss Njaa was guest speaker.

There was special singing during both sessions. Miss Gladys Ness of Tofield led the L.D.R. Chorus which sang Saturday afternoon.

A blessed time was had by all those who attended the Convention. We are indeed thankful to God for permitting us to meet for such a convention, and may we all grow in His love and service.

— Helen Magnuson,
Sec.-Treas. L.D.R. in Can. Distr.

Yorkton Circuit Women's Mission Federation Program

The Yorkton Circuit Women's Mission Federation presented the following program on June 25, 1939, in Moe's congregation, Margo, Sask., Rev. Gubberud's charge.

Mrs. F. M. Aasheim, Circuit president of the Women's Mission Federation presided at the meeting.

The meeting was opened by singing Hymn 117 in Lutheran Hymnary.

Scripture reading 1. Cor. 13 and prayer by Rev. Nelson, which was followed by a song, "My Mother's Bible," by Geordis and Marion Aasheim.

Geordis and Marion each recited a recitation. There were several songs by a group of children in the congregation.

Two songs by a trio, Rev. Ostrem, Rev. Aandal and Mr. Ed. Sorestad. There were several duets.

The chief and most important number on the program was a mission speech by Missionary Dr. Erik Sovik. He most sympathetically presented the foreign mission work, using as his theme, "Am I my brother's keeper?" Gen. 4: 1—4. He stressed the spiritual need of our brothers and sisters in foreign fields, and our responsibility towards them. We as confessing Christians should meet this responsibility by helping with money and with our prayers.

Following this address the offering was lifted. The amount of the offering was \$19.61. \$10.11 was to be mission offering at the convention and \$9.50 to be divided between the district and circuit federation, \$4.75 to each.

Following this was a duet by Mrs. A. E. Cooper and Mrs. F. M. Aasheim.

Mr. Ed. Sorestad, the finance secretary for the circuit, presented the circuit finance. Mr. Ed. Sorestad sang a solo; this was followed by a paper on "Faithful Builders," Neh. 4: 6, by Mrs. Aasheim.

Mrs. Sandvold and Miss Enge sang a song. The meeting closed by singing hymn 21 and the Lord's benediction by Rev. Aasheim.

Although the roads were very wet and muddy a large congregation was gathered not only of the charge that had invited the circuit meeting but also from other charges within the circuit.

Let us in humility petition our Lord, and Savior Jesus Christ to give us Grace and courage to confess Him always.

—Mrs. F. M. Aasheim,
Circuit President of W.M.F.

Canada District Y.P.L.L. Board Meeting

A Board Meeting of the Canada District Luther League was held in Edmonton July 1st at 5.00 P.M. The dates for the 1940 Young People's Luther League Convention to be held in Alberta will be July 11-14. A more detailed report of the decisions at this meeting will be reported by the secretary elected.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

Meditation

"In quietness... shall be your strength." Isa. 30: 15.

"Jesus often retired from the hurry and noise of everyday life for meditation and prayer. We find Him at Caesarea Philippi with His disciples in a spiritual retreat and on the mount with the three disciples at the time of His transfiguration. He recognized the soul's need of silence at times. As Moses needed the solitude of Midia, Elijah the stillness of the cave, and Paul the retirement into Arabia, so Jesus often withdrew from the crowds to be alone with His soul and God. He knew the healing force that comes through aloneness with God. He had known the long silence of the forty days in the wilderness, and of spending all night in prayer.

"The world is too much with us," Wordsworth wrote. Man's body, mind, and soul need seasons of rest and solitude. Gandhi spends every Monday in silence. Every follower of Jesus needs to enter the inner closet of his soul and "shut the door" and commune only with God in prayer. Noise takes its toll in heart and nervous diseases. The first "Upper Room" was a place of prayer and quiet. Make your daily family altar a place of peace, solace, silence, holy communion.

—From the "Upper Room."

For Me

By Annie Johnson Flint

Not my works can earn salvation,
Nor my efforts set me free;
Lost—what act of mine could save me?
Nothing I can do or be.
Grace of God and love of Jesus—
These have done it all, for me.

Not my gold can buy salvation
From its debt my soul to free;
Naught can purchase my redemption,
Priceless still that gift must be;
By His blood, on Calvary flowing;
Jesus paid it all for me.

Not my penance wins salvation,
Nor avails to set me free;
Naught that I can bear or suffer,
Tho my body burned should be.
Penalties my sin demanded; —
Christ has borne them all, for me.

When I take His great salvation,
Then from sin He keeps me free,
For He comes to dwell within me,
All my life henceforth to be;
Since He rose, o'er death triumphant,
As He died, He lives, for me.

On the cross the work was finished,
All I need to make me free;
For my sin to gain my pardon,
My great substitute was He.
Not my dying, not my living,
But His death, His life for me.

Another Luther League Bible Camp

The Luther League Bible Camp of Edmonton and Camrose Circuits held its opening meeting at Hastings Lake, on Wednesday evening July 12th.

Luther Leaguers young and old, coming from far and near, made and renewed acquaintances throughout the day; but not before evening service was that "tie that binds our hearts in Christian Love" really felt.

The service was opened in the name of the Triune God, after which the beloved Hymn, "Beneath the Cross of Jesus" was sung. Rev. Hanson from Glendon took as his text that beautiful passage found in John 14: 7-26. "His message, not his own words and thoughts, but God's message was then brought to the campers. Following the service the campers made ready for the first night of camp and commended themselves into God's care.

The camp was blest this year through the visit of Miss Crystal Gjesdal from Minneapolis. Her brief stay was a blessing to everyone in that her messages brought forth the joy of genuine Luther League work for Christ.

The other instructors at the camp each day also revealed God's truth to those who yearned to become consecrated Christians. Rev. A. M. Vinge directs the attention to the justice and mercy of God as revealed in the prophecy of Joel. Rev. J. Stolee is continuing the teaching of the epistles, this year teaching II Peter. This year the message is a testimony of the righteous judgment of God in this epistle. Rev. I. Saugen's messages on Bible Doctrine, deals

mainly with the Christian Church and her liturgy. His presentation gives everyone a deep desire to truly love and work for this true church. In the evenings Rev. L. Hanson touches upon the most important questions that enter the human mind, "What must I do to be saved?", and "What must I do with Jesus?" Indeed the Holy Spirit is working both on the speaker and the listeners at calls such as these.

The camp has other important people on its faculty, namely, Mrs. B. Anderson, dean of women, Rev. Saugen, who is also dean of men; Mr. G. Loken, supervisor of sports; and Mr. Fluvog, director of singing. Campers must have food for the body as well as the mind. This they get from three experienced cooks. Lastly but not least is the camp manager, Rev. C. S. Lystig.

Everyone is looking forward to the camp fire where songs are rendered and where messages and testimonies are given. This event marks the closing of camp for another year. May each one of those taking part in this study of God's Word be granted many blessings, yes, even as far as accepting Christ, if he does not already know of that joy of having Jesus as his personal saviour.

—A Camper.
(Bodil Gottlieb)

Yorkton Circuit Young People's League Convention

With the challenging theme, "Living Christ Now" several hundred young people, relatives and friends met in convention in the Preeceville Lutheran Church on July 14-16.

The guest speakers were Rev. Selmer Berge of Minneapolis, Minn., (former President of the International Luther League of America) and Dr. Iverson of Saskatoon, Sask., (President of the Norwegian Lutheran Church in Canada.) Others who attended were Rev. Aandal with Mrs. Aandal and family of Rose Valley, the young people's choir from Hendon, Sask., and a host of delegates, members and friends from Canora, Norquay, Buchanan, Naicam and district surrounding Preeceville. There was throughout the convention a keen interest and enthusiasm. There were eight papers rendered by young people. Three whole choirs were present besides many individual singers from other choirs. These all formed the choral union to give a concert on the afternoon of the last day.

During the business meeting on Saturday the following officers were elected: Hon. President, Rev. G. J. Ostrem, Preeceville, Sask.; President, Mr. C. P. Berg, Hinchcliffe, Sask.; Vice-President, Mr. C. Oberg, Hendon, Sask.; Secretary, Miss Elsie Sandager, Hinchcliffe, Sask.; Treasurer, Mr. C. Johnson, Norquay, Sask.; Choir director, Mr. Emil Barstad, Preeceville, Sask.; Assist. Choir director, Mr. Delmar Melsness, Hinchcliffe, Sask.; Pocket Testament Movement Secretary, Miss Edith Hanson, Hendon, Sask.; Auditors, Mr. N. Sandager and Mr. Ludvig Melsness, Hinchcliffe, Sask. (These officers were formally installed on Sunday afternoon.) After the business meeting on Saturday, there was an interesting time playing soft ball on the sports ground.

On Sunday forenoon Rev. Berge addressed the convention on the subject (and theme of the convention) "Living Christ Now," and Matt. 5: 13-16. He challenged everyone to be savory salt and burning lights; to live our Catechism and live Christ every day beginning now. Let the world feel our influence by facing resolutely moral problems, by entering into present day affairs, and by reflecting in everything God's glory.

In the afternoon Dr. Iverson gave an address on "Sacraments." He clarified points concerning immersion, adult and infant baptism and the Gospel meaning of the sacraments. He showed that a Justifying Faith believes that our sins are forgiven for Christ's sake.

The evening session closed a convention that, in spite of busy times, had a very good attendance and which was also a great strength to those who were able to attend. During each session various numbers such as vocal solos, duets, quartettes and choir and orchestra songs were rendered, which helped to make this one of the best conventions ever held in Preeceville.

—C. P. Berg, Reporter.

There is scant humor in the sign which appeared not long ago on the door of a New York City church: "Bingo every Thursday night in the Holy Spirit room."